

that it might pass the more readily here. But it may be said, that provision was made that the granting of the charter should not be considered a pledge, on the part of the government, that pecuniary aid should be granted. This, however, is no objection to the Trustees applying for aid at this time. In the first place, those who then managed the affairs of this institution, and who took the charter, were not the Trustees of Amherst College. Those individuals accepted this charter, because it was all important that they should have the confidence of conferring degrees, and that all objections to this institution would wear away; and it is not said that aid shall not be granted under any circumstances. Again, provision is made in the charter, that five of the Trustees, and also the visiting committee, shall be appointed by the State—clearly showing that the State considered a child of the State, otherwise such a provision would have been fraught with injustice.

I ask then of the Representatives of the State, to give to this child of the State, this part, at least, of that portion of the inheritance which fell to her; and that she should not be those who hold her lands in trust, that it shall not be squandered in riotous living. But sir, no such pledge is needed. Those Trustees have already proved themselves worthy of the trust committed to them, and have secured the confidence of an enlightened community. We already see the good effects of their labors, and of those under their hands, in the moral verdure that covers the face of the whole territory over which the influence of this institution is felt. And any aid which is now given, will cause this influence to extend itself, and as it unites with that exerted by kindred institutions, in this and in other States, shall form a potent agent of moral and intellectual power, which shall flow forth for the healing of the Nation.

Intelligence.

ANOTHER REVIVAL IN CEYLON.

A letter from the wife of one of the American missionaries in Ceylon to her friends in this city, dated September last, communicates the following gratifying intelligence. "The Lord has graciously begun to revive his work in the hearts of the dear girls in the school. There is nothing very striking or remarkable in the work itself, only it is evidently His. * * * Every girl, even the youngest, seems very thoughtful about her soul. * * * I think, perhaps most of the church members in the school, with ourselves, had lamented the state of feeling prevalent, rather more for a few weeks than previously, and that there had been a little more labor with individuals of those who have been thoughtful since the last revival; but excepting this, nothing appeared until a week last Tuesday evening, when, after brother and sister S. retired, they heard the voice of one in the girls' rooms, weeping and praying as if in great distress. That ceased, and then another voice followed in earnest prayer. Soon two or three of the church members came to the door and requested brother S. to go out and converse with the girls, for 'the Holy Spirit had come among them and several were in distress on account of their sins.' He went and conversed, and prayed for them; and thus, after two or three of the girls had been thus, he left them, but they continued until midnight. Since then, though they have not practiced what would to some seem excess in spending much of the night in prayer, they have seemed disposed to improve every opportunity in the day time. Even the least, who before were as full of play and attend meetings or read tracts almost all the time."—N. Y. Obs.

STATE OF SPAIN.

The New York Observer has a letter from Rev. W. H. Rule, Wesleyan missionary at Gibraltar, stating that Spain is open to Protestant missionaries. Mr. Rule proposes the formation of a Society, in America, for Spanish missions. At Barcelona, Lieut. J. N. Gray, of the British Navy, has devoted himself to the circulation of the Scriptures with the greatest openness for nearly two years. He has circulated about 2,000 copies. He has lately printed 3,000 Testaments, which he is disposing of by sale. He has also been printing for the Spanish Society. He does not only call earnestly for help. He has consulted the British Consul and some of the inhabitants, and states the general impression to be, that if a Protestant minister who could command the language were to make his appearance there, "thousands would cleave to him." The Wesleyan Society are making an experiment at Cadix.

As to the state of the people generally, it seems to resemble, in some important respects, that of the French about the time of the Revolution. They are taking away the decorations from the churches and the streets, reducing the clergy to a small number, deserting the parishes and confessionals, and seem ready to live without any form of religion at all. Spain does not seem to be at work among them one missionary of Christ, but French infidelity has thousands. But such is the peculiar condition of the people that a preacher's voice would now reverberate from one end of the land to the other, as he brought strange things to their ears."

As to toleration Mr. Rule says: "In fact there is toleration, although not as yet in form. But the chamber of the Cortes in Madrid has already rung with loud philippics against the legalized intolerance. The sense of the nation is against it, and as they have at last discovered this, they will not be slow in acting accordingly."

He adds that the British and Foreign Bible Society has an agent at Madrid, who is publicizing the New Testament.

This is the way of the Lord prepared in nation after nation, over the whole earth. Let those who love the truth in Christ reflect on the high duties to which the Providence of God calls them. Glorious things seem evidently to be preparing for Zion; and they who have the spirit of Zion's King, and are ready for a time to endure hardness as good soldiers, shall participate in the triumph and the joy.

In the early days of the Reformation, Protestant principles made no little progress in Spain; and the light of Truth was put out then only by the blood of devoted martyrs. The memory and the spirit of these faithful witnesses may soon be called up again; and we may live to hear of the glorious fruits of the bloody and for a time successful persecutions in which they suffered.—Fl. Chronicle.

TRACTS IN RUSSIA.

Communications are received by the American Tract Society from one of the Tract friends in St. Petersburg up to November 20, enclosing very interesting extracts from their correspondence.

"Wonderful Advantages of Drunkenness." A pious young Russian lady having loaned Tracts to her peasantry, among whom was one man greatly addicted to drink, selected one which she thought most suitable to his habits. Some time having elapsed, he returned one day, and after testifying the warmest gratitude towards her, stated that the little Tract upon drunkenness, which she had given him, had been the means of working a complete change in his way of life.

Temperance Tract on a Russian Estate. A gentleman lately called at the Tract depot to make a purchase, and taking up "The Wonderful Advantages of Drunkenness," said,

"I am under great obligations to this little book. Formerly my peasantry were very unruly, idle, and given to drinking. I tried various means of reforming them, both kind encouragement and punishment, but all failed. A few months ago, to my great comfort, I noticed a great change for the better. I watched it with anxiety, fearing it would not last, but finding that it seemed to be permanent, and that they were really improving, I made inquiry, and ascertained that some Tracts had fallen into their hands, which they perused in the evening, at first from curiosity. They read many things which surprised them, and led to a comparison of their former lives; but one little book made the deepest impression: it was, 'The Wonderful Advantages of Drunkenness.' It opened their eyes, and now a great change has taken place among them. Being in St. Petersburg, I have deemed it my duty to get a supply of these useful, valuable books."

Twenty intemperate families in Wybourg reformed.

The person who has the charge of our depot heard a short time since from a Finnish peasant, that twenty families in the village of Kleptzy were burned, continues her labors, and relates among other incidents, that she had recently great satisfaction from the visit of a young peasant. "I inquired," she says, "why I had not seen him for so long a time." "I have been occupied since the fire in rebuilding. Now I have got the roof on my house, and no garden in order, and have been laboring a week in the fields, and I feel how merciful God has been to me and mine. I am well contented, and no longer distress myself about what is to happen, as formerly."

"How is it," I inquired, "that you have become so rich?" "No, that is not the case," he replied; "but so it is, that there are many young people in the village like me. We find no enjoyment now in our former pleasures, and most have given up ardent spirits. To-day many of us assisted in procuring a neighbor to marry, at dinner only two took a dram—the rest would not drink any. It is now nearly three years since many of us have reformed, and these books have effected this."

Being about to remove from Tshavina, and anxious to improve her remaining opportunities there, she has just ordered and received 1,000 additional Tracts for distribution.

[Tract Magazine.]

REVIVALS OF RELIGION.

MIDDLETOWN, CT.—The friends of Zion will rejoice to hear, that a work of grace is progressing in the first Baptist Church in Middletown city, Ct. We are well informed that brother Cookson baptized eight persons last Lord's day, five males and three females. We have also seen one or two brethren from the church in Upper Middletown, who say that similar tokens of divine favor are enjoyed by that church; a number having been recently renewed in heart.—Ch. Sec.

REVIVAL AT GETTYSBURG. Extract of a Letter.—Mr. A. a student of the Theological Seminary, requested me to come to Gettysburg to assist Rev. B. Keller in the exercises of a protracted meeting in Christ's church, (the new Ex. Lutheran church) and added that a work of grace had commenced there.

When we arrived I found that the work of the Lord was indeed revived. There was the tearful eye, the melting heart, the anxious soul, the inquiring sinner, and the rejoicing Christian.

The Professors of the Seminary and College and the students of these institutions who are anxious, engaged alternately in the exercises of the meetings and all appeared to be much revived. Indeed, the studies of Seminary and College were for a short time suspended. It was informed that there were fifty-three persons inquiring there. Some of the students of College who had been backsliders were reclaimed, others converted, and not a few of the inhabitants of the town were among the inquirers. All the exercises of these meetings were conducted by the pastor and those mentioned, in the most solemn, orderly and impressive manner, which affords me in my opinion that revivals need not be noisy. Inquirers were conversed with and prayed for from day to day whilst the meeting continued, which I believe was about two weeks, and when they had found the Saviour precious to their souls, they did not shout, nor clap their hands, nor stamp with their feet, but wept tears of gratitude and joy. S. J. N. Gray, Toneytown, Feb. 22, 1837. [Lutheran Observer.]

BOSTON RECORDER.

Friday, April 11, 1837.

MINISTERIAL PIETY.

The following is a continuation of the remarks of Rev. Mr. Kimball, of Harvard, on this interesting topic, communicated to the Secretary of the Mass. Society.

"A minister with an empty head and a cold heart will cover a church with the desolation of perpetual winter. From such a ministry, sacred learning combined with an eminent degree of holiness, will deliver us; and may the God of Zion stimulate her watchmen to strive for both, in due proportions."

The study of the Bible, and the application of its truths, are, or ought to be, the chief employment of a minister of Christ; and the result of his investigations will depend very much upon the state of mind with which he pursues the study. Should two men of equal powers of mind commence the study of the Scriptures, the one relying upon his own strength, and the other humbly looking up to God for illumination and guidance; the former would be soon wrecked on the shoals of scepticism, while the latter might become a useful commentator, and a successful minister of the Lord Jesus. This thought may be illustrated by reference to the biblical critics of Germany. Some of them, possessing the finest intellects, and guided by the spirit of holiness, have poured floods of light upon the Scriptures; while others, endowed perhaps with equal strength of intellect, but destitute of holy love, have done little else than mangle and pervert the word of God. No man, however splendid his talents, is qualified to become an expositor of the Bible, without a high degree of that "godliness which is profitable to all things." This will control reason, and keep it where it ought to be, at Jehovah's feet. It will kill the love of novelty, humble the pride of intellect, subdue literary vanity, overcome prejudice, put indifference to flight, and vanquish unbelief and scepticism, all of which are lurking about the path of the biblical scholar, and must be firmly withstood, or his success will be greatly impeded. Had Kuinzel and Rosenmüller possessed the devout spirit of Scott and Doddridge, their works would not have been poisoned as they now are, with modern infidelity. Let two men of equal powers of mind, but with different degrees of holiness write each a commentary on the Bible. The productions of both may be correct in faith, but the one will be all intellect, while the other, will be intellect, happily blended with devotion; the former will delight the scholar only; the latter, beside delighting the scholar, will edify and comfort the

Christian, and live for ages, to awaken sinners, and quicken the church on her onward march.

The eminently godly minister allows no book to withdraw his affection from the Bible; and no pursuit to cool his ardor in the study of it. He can never look upon it with indifference. The very sight of it thrills his soul. He exclaims with the pious psalmist, "O how I love thy law, it is my meditation all the day." The Bible is a sacred storehouse, to which he is not only driven by hunger, but drawn by love. Martyn was a distinguished scholar, but "so deep was his veneration for the word of God, that when a suspicion arose in his mind, that any other book he had in hand was gaining an undue influence over his affections, he instantly laid it aside, and would not resume it, till he had felt and realized the paramount excellence of the divine oracles. He could not rest satisfied, till all those lesser lights which were beginning to dazzle him, had disappeared, before the effulgence of the Scriptures." This remark should be deeply engraven on the heart of every servant of Christ. The minister who regards his Bible with indifference, or reads it carelessly, has mistaken his employment, and had better be found in the workshop or the field, than in the pulpit. [To be continued.]

THE RIGHT USE OF ABUSE.

It is a capital point to be able to turn those things, which seem to be against us into means of our spiritual advancement. A besieged army take special comfort in sending the very shot, designed for their injury, back to the enemy on the same errand. And we confess no reluctance to that kind of revenge which consists in hurling some of the fiery darts of Satan into the old Arctur's own camp. It is rather trying to be scourged with a rod we had exultingly prepared for the back of another, and we give the adversary a taste of this, when we employ the means he uses to cast us down, in laying firm foundations for our feet and in increasing the power and vigor of our opposition against him.

One of the attitudes of his hostility is that of an accuser of the brethren. And he has it in his power to make them very uncomfortable by the opposition and reproach he can awaken against them. But they can mingle a cup of disquietude for him, if they will employ such assaults for the promotion of their own spiritual-mindedness. Bishop Leighton's direction, which follows, hits most aptly this point. "If we be dashed and bespattered with reproaches abroad, we must study to be cleaner at home; and the less we find of meekness and charity in the world about us, we are to preserve so much the more of that sweet temper within our own hearts; blessing them that curse us and praying for them that despitefully use us, so shall we most effectually prove ourselves to be the children of our heavenly Father, even to their conviction, who will scarcely allow us, in any sense, to be called his servants." And we add, the accuser must be sadly chastened to find such a use made of some of his best efforts to do injury to the saints. It is a pity they would not oftener disquiet him thus. He has no idea of teaching people to be cleaner at home, by the cultivation of the sweet temper of the gospel in their hearts, by any of his movements. And the spectacle, to him, of such a result of his labors, would be like Haman's looking upon his own gallows.

We think this a very civil, as it certainly is a very Scriptural and successful way of saying, "Get thee behind me Satan." Our only sorrow is that he does not meet with more frequent cases of this kind of rebuke. II.

A CAUTION.

It may be a very well meaning, as it is a very common, and yet a very deceptive representation of religion, to speak of it as of easy practice. The pleasantness of it presupposes a fact of the highest moment as having occurred, but which may be entirely overlooked by the person addressed by this argument. It is a delightful truth indeed that the Saviour's "yoke is easy and his burden light." But all this is founded on another fact, without the existence of which, there is really no truth in the assertion. Pleasure in religion supposes a corrected moral temper of the soul. It implies the occurrence of the most interesting and important fact in the mind's whole history, viz: the commencement of the love of truth and holiness. It is this, and this only, that makes the ways of duty pleasantness and the paths thereof peace. And this should be the representation whenever we use the argument in question. Else we may allure men to the practice of religious duties, only to find those duties, through the yet unbroken sinfulness of the heart, speedily uninteresting and at last repulsive. The disappointment will produce powerful reaction, and religion may yet become the object of scorn and all its appeals treated with contemptuous defiance! We think we are not in the assertion, that many a melancholy wreck of this description may be found, as we inquire the causes which are keeping so many from the safe haven of a Redeemer's love. II.

FUGITIVE DISCIPLES.

We have as good authority as that of Matthew Henry, for saying, there are fugitive disciples, and perhaps some information concerning such, might be obtained in other quarters. They take a text and then take to flight, leaving the debt they owe it unpaid. What they owe their text is, to look at it and into it and through it and all about it, and then actually to found their discourse upon it. But instead of paying this debt when it is due, they pay it in twenty other directions; as if, seeing a creditor in a crowd, we should scatter the sum due him among the whole multitude and he get a pittance only. Some texts get only as much as this creditor, of their dues. And some have not occasion to be thankful even for as much.

The above paragraph will be read by a class whose special interest we should be glad to awaken in another fact. There are fugitive disciples also. They can quickly discern and gravely rebuke a preacher's flight from his text. But the aptness there is in themselves to take wing on certain and not very honorable occasions, is not so much under their notice. We have seen a flight, and a rapid flight, under circumstances which made it a matter of special wonder that "such as they should flee." There are certain important Christian duties, the approach of which, makes many a one a fugitive, whom we had every reason to expect would be found steadfast and unmovable. We do not mean the literal flight of the body, but that of the mind and heart from the position which discipline implies to be obligatory. If, for example, we press family prayer; a generous donation to a charitable object; active, personal effort for the good of souls, &c. &c. the number of the fugitives! II.

SABBATH SCHOOLS.

KIND OF TEACHERS NEEDED FOR THE PRESENT CRISIS.—If the views we have advanced, in relation to the present aspect of the Sabbath School cause be correct, something must be done to give it a new impulse, or it will inevitably decline. But nothing can be well done, without efficient instruments; and in the Sabbath School, almost every thing de-

pends upon the character and qualifications of teachers. Indeed, however excellent our plans and arrangements may be, very little good can be accomplished without faithful and efficient teachers. We propose therefore, to mention a few things that are indispensable, in those teachers who would be successful in elevating the standard of Sabbath School Instruction. And, the first thing we would name, is *Ardent Piety*. We are led more and more, every day, to see and feel the importance of high spiritual attainments, not only as regards ourselves, but in its bearing upon "every good word and work." And, by this we mean, the bringing of the soul into communion with God, and the heart and conduct, and the spirit and temper of the whole man under the influence of Christian principle and feeling. Much of the piety of the present age, is exceedingly defective, influencing only very partially the character and conduct of its possessors. Those strong traits of Christian character, which gave such vigor to the piety of the primitive disciples, seem to be but faintly traced in the lineaments of modern Christian character. This is what is needed, to give life and energy to our Sabbath Schools. If the head teachers were brought habitually under the influence of deep Christian feeling; and the fruits of the Spirit were manifest in their lives, producing harmony of Christian character and action, they would carry with them an irresistible power. It is the want of this deep and ardent personal piety, that gives such fitful unevenness to all our religious efforts. Could Sabbath School teachers realize the truth of God, in the light of eternity, it would fall from their lips with living power upon the hearts and consciences of their pupils. But, when their own souls are not affected by these truths, how can they expect to affect the hearts of others? When they can speak of the most soul-stirring truths, with the same indifference that they would teach science, or speak of the things of this life, how can they expect that those to whom they speak will be otherwise affected? There is, then, no qualification after which Sabbath School teachers should labor and strive so intensely, as for *personal sanctification*; nothing for which they should watch and pray so continually, as to maintain habitually a high state of spiritual feeling.

2. *Devotedness to the work*.—Very little can be accomplished by a Sabbath School teacher, who is not so heartily devoted to this work as to be willing to encounter and overcome obstacles, and to spare no labor or pains to insure success. There are doubtless many who have some good wishes for the success and prosperity of this cause, and who are willing to do all they can *conveniently*, to promote it; but who yet entirely fail of success, because they do not feel sufficient devotedness to the work, to be willing to make any sacrifice of personal convenience, ease, or interest, to promote it. Such persons never enter heartily into the work. They cannot even spare the time to become deeply interested in it; and consequently, they never can succeed in securing the attention and interest of their classes. We hear them complaining of the dullness and stupidity of their pupils, and talking about giving up the work. It is a heartless, thoughtless way, they think. And so it always will be, to every one whose soul is not deeply interested in it. He might as well give it up, as to any good that he will accomplish; and if he does not, very likely his class will leave him. There is nothing so trying, in the whole of a superintendent's duties, as the presence of this class of teachers. One thorough, devoted and faithful teacher is worth a dozen of them; and half that number is sufficient to ruin any school. But, if a teacher feels suitably impressed with the importance of his work, and determined to be disheartened by no difficulties, and to lay himself out to do all he possibly can, relying on divine aid to accomplish it, he will be almost certain of success.

3. *Unfailing Perseverance*.—There are many discouragements in the path of the S. S. Teacher; and it is only by "patient continuance in well doing," that he will be able to overcome them. If his faith grows weak, and he falters in his course, he must fail. It is necessary, that he should enter the field, with a full view of them; and with a determination to persevere in the work to the end. Even though every thing appears sterile and barren, and the prospect before him is dark, yet he must not tire. He must go forward with unwearied diligence and persevering energy. He must omit nothing that can be done, to ensure success; and though every expedient fail, he must derive new ones, never give over his soul to discouragement, and never suffer his zeal to cool, or his efforts to relax.

4. There must be *aptness to teach*. It is possible even for devoted teachers to fail of interesting their pupils, for want of aptness in teaching. There may be such inattention to the nature, wants, and susceptibilities of the juvenile mind, as utterly fail, either to interest, call it forth, or impart instruction. The work of instruction is three fold: (1.) To guide the developments of the mind; (2.) To impart instruction; (3.) To impress the heart. Of these, the first and last are vastly the most important; yet in most cases, the second occupies the most prominent place, in the mind of the instructor. The teacher whose heart is in his work, will study the juvenile mind, watch its developments, diligently search after the avenues of approach to the understanding and heart. He will also study to know how he may adapt himself to the various dispositions and capacities of his pupils. But let no one satisfy himself on this point by supposing that this is wholly a *natural talent*. The capacities of different individuals may, in this respect, as in all others, be various. Yet, the ability to teach does not come without seeking; and there are very few, if any persons, of ordinary capacity, who may not, to a greater or less extent, acquire it. And, surely, there can be none, who will not find this qualification, through life, a great accession to their usefulness. It is therefore worth the pains it will cost.

5. There must be a *fervent love for the truth*. Nothing but this will lead us to make such preparations as to be able to interest and profit those we teach; and nothing else will give such interest, to the subject in our own minds, as to inspire with life and reality our instructions.

6. The minds of teachers must be thoroughly furnished with the knowledge of the Scriptures. A mind that is barren and unfruitful, cannot, in the nature of things, become profitable and interesting to other minds; and there is no sphere of effort which requires greater variety of mental production, than the instruction of the young.

7. Teachers, who would be successful in gaining the attention of children, must be full of sympathy. It is scarcely possible to imagine an object of greater aversion to children, than a person of cold, distant manners, who possesses not a single feeling in unison with themselves. We might as well expect to kindle a fire with icicles, as to awaken any emotion in the minds of children, through the instrumentality of such teachers.

8. There must be a *fervent love for souls*. Without this, the first great object will be lost sight of. If all Sabbath School teachers possessed the feelings of Paul, when he said, "I have great heaviness and

continual sorrow of heart for my brethren;" and when he "ceased not to warn every one, day and night, with tears;" it is hardly possible that their labors could be so inefficient. How could such a one labor on, week after week, and month after month, with the responsibility of a company of young immortals resting upon him, and yet feel no anxious concern, and offer up no "strong crying and tears," for their conversion?

9. There must be a deep sense of *dependence upon God*. There is a strange disposition in the human mind, to rest in outward means and arrangements and influences, and to forget that these are all subordinate, depending for their efficiency upon the power of the Holy Spirit. It is worthy of serious inquiry, whether the present low state of our schools may not, in a very great degree, be attributed to this cause. Have we not gloried in the system? Have we not trusted in our array of influences, our increasing facilities for instruction, and the great improvements of the age? Have not our eyes been so intensely fixed on these, that we have in a measure forgotten from whom alone our help cometh? At least have we not failed to feel it?

Thus have we attempted to enumerate some of the qualifications especially needed in the present state of our schools; and these are generally such as every teacher of ordinary capacity, is culpable for not obtaining. Let every one search his own heart, and try his own ways. Certainly, if we had a band of teachers thus qualified, a brighter day would dawn upon the cause of Christian education. N.

MISSIONS OF THE AMERICAN BOARD.

Abstracted from the Missionary Herald.

SIAM.—The Herald for March gave a portion of Mr. Johnson's journal of his proceedings at Bangkok and Chantaboon. It is continued in the present No. We select a few facts illustrative of the customs of the people.

New Year.—The Chinese New Year commences Feb. 16, and is commemorated by general gambling, idolatrous feasting, and every species of dissipation; this continues for three or four days; and is the custom of 360,000,000 of our dying race.

Opium.—The use of Opium is very general among the Chinese, and is a most serious obstacle to their conversion. Many tens of millions are now probably enslaved to it. It holds its victims by a much firmer grasp, than even alcohol, and more rapidly prostrates their energies both of body and mind. It is contrary to their laws to use it, but they are furnished with a vast amount of it, by those that bear the Christian name. Our own countrymen are deeply implicated in this crime; though the greater portion of it is introduced by English ships.

Results of visit to Chantaboon.—"We have been permitted to distribute about 2000 Christian Tracts, to acquire much knowledge of this extensive field, and to exert an influence over the minds of the people, highly favorable to the efforts of future laborers."

Confusion of Tongues.—Mr. J. returned to Bangkok about the last of April (1836) in a large Siamese war-boat of perhaps 500 tons burden. Ten or twelve different languages were spoken on board the vessel; a Babel in miniature, yet only an imperfect specimen of Bangkok. "This immense variety of languages, forms a powerful obstacle to the rapid progress of the gospel in these ends of the earth; for the people generally are not sufficiently acquainted with any one of them, to allow of their being instructed to advantage in religion."

Proximity of Chantaboon.—Within a circuit of 15 miles around, there must be a population of 30,000, by far the larger portion, Chinese. A missionary would be joyfully welcomed by the people, and might enter on his labors with cheering prospects of success. There are few priests to encourage adherence to idolatry. The people are friendly and communicative; less immersed in business than at Bangkok. It is the best point from which to penetrate the territories of Cambodia, with a view to Christian Missions there. It is a section of country of great importance in view of the Siamese government; excellent ship timber abounds, and the communication with Bangkok is quite frequent.

Tracts.—The Missionaries have distributed in Bangkok, 12,500 volumes of tracts and portions of Scripture, and have still on hand 10,000 vols. of Chinese tracts. In the vicinity of B. is a large Chinese population unsupplied with tracts, to be visited soon: Government seem not disposed to throw any serious obstacles in the way of missionary operations.

BANKOK.—Edward's Missionary Gazette, states that this Capital of the kingdom of Siam, contains about 400,000 inhabitants, of whom 310,000 are Chinese, and the remainder, a mixed population. The Siamese in the city amount to 8000, exclusive of 11,000 priests; very ample facilities seem to be here provided, not only for introducing the gospel into Siam, but into China itself, by means of the multitude of Chinese, who may be termed *extra-mural*.

Siamese Organ, and Music.—The organ consists of fourteen bamboo pipes of various lengths, from six to twelve feet, placed in pairs, confined together by a small oval block, two feet from the base of the pipes. The music is peculiarly sweet and spirit-stirring; like most of the Siamese music, it is characterised by soft and melting strains.

Visiting the Queen, by Dr. Bradley.—"Our conductors labored hard to show us what the Siamese custom is on approaching the Queen, and to convince us that it was indispensable, to get down on our hands and knees, and pay the usual salutation, with the hands before the eyes. But we replied, this was not American custom, and for this reason as well as others, we could not comply with it." Accordingly, when the Queen came in, Dr. B. arose and saluted her, as he would a person of rank in his own country. She gave him her hand in token of mutual friendship, with some reluctance, as if she should tarnish her dignity by the act.

Siamese notions of medical skill.—"I proceeded to investigate her case; (the queen's) She expressed much surprise, that the doctor whose fame had been so trumpeted, was obliged, before he could pronounce what the disease was, and what would cure it, to ask questions for information. 'If I am not mistaken,' she said, 'Surely you know but little, if you cannot tell me what ails me, till you have first inquired of me.' Her own country's physicians 'could predict most confidently, by only a glance at their patients.' Explanations followed, which seemed to restore her confidence in a good degree.

A Healer's views of ardent spirit.—When a prescription was made for her, she inquired with much solicitude, if there would be any spirit in the medicine. On being told there would not, she expressed great approbation, with a strong disapprobation of every thing that contains *lon* (ardent spirit).

Sabbath.—"So far as externals are concerned, the Prince, Chawfah, appears to have adopted the custom of Christian countries, of suspending labor on the Sabbath. I saw nothing doing, that was particularly inconsistent with the sacredness of the day."

A short exploring tour.—Mr. Robinson and myself started up the Meinam. We ascended the river 33 miles. The shores thickly studded with human habitations; passed more than 30 temples, many of them occupying delightful sites. The country is one unbroken plain. Vegetation, very luxuriant. Palms are the pride of the forests; the palmyra, the most attractive of them.

Gardens and paddy fields.—These are cultivated very neatly, not tasteful, but rich. The land is made dry by throwing it into large beds; and the deep ditches between the beds have constantly a large supply of water, by which the beds are irrigated seven times a day. There are cultivated, peas, sallads, onions, radishes, turnips, sarsa-leaf, betel, &c. The paddy fields contain about an acre each, and are divided from each other, by artificial ridges, three feet high.

Sabbath exercises. Feb. 14.—About 60 persons were congregated at the commencement of the services. The number was much increased before the close. It was delightful to see with what intensity every eye was fixed upon the speaker, and with what eagerness they seemed to receive the truth.

Distribution of books.—Found an eager reception for about 20 books (on board a Chinese junk). It was good to perform some of this work daily. It furnishes food for a praying spirit. We are really furnishing for Siamese books.

Gambling.—Gambling is the reigning passion of the Chinese, and is rapidly eclipsing the least and soul of the Siamese; all the rulers of the people, from the king downward, are in the habit of playing by proxy, when their dignity forbids their playing in person. Three days in the year, the people are allowed to gamble where they please; and at all other times, at certain fixed establishments, licensed by government, for the production of revenue! [Hence, then policy, but what else is the licensing of gaming shops in our own country?]

The Rajah of Ligor.—"I think I have never before seen so interesting a man in this country. He appears very amiable, condescending and affable, and is graced with much of the refinement of civilized countries. He is on a visit to the king of Siam. We were welcomed to his apartments; and he took a deep interest in showing us, how much he knew of American and English customs. May the Lord long lead out of our acquaintance with this king, and open the way for the introduction of missionaries, to the country where he reigns. [To be continued.] 8.

AMERICAN BAPTIST BOARD OF MISSIONS.

Abstracted from the Baptist Magazine.

KAREN MISSIONS.—Jan. 1836. Mr. Mason says, "The little flock increases around me every year. On Monday last I baptized four; 17 others have asked for baptism; six or eight more have promised to renounce their evil practices, and many others love and speak favorably of Christianity. 'I have a strong confidence in God, that many of these promise souls will yet be gathered into the fold of Christ. Eleven persons are here in company, going forth, to their backs, to preach the gospel and teach school wherever we can find people to receive them.'"

Missionary comforts.—"My couch is under a tree, with a dozen karans around me, and a few on each side, where I am likely to sleep soundly and as sweetly as in the midst of civilization, though the fresh trodden tracks of the rhinoceros are around us. Fatigue smacks at a hard bed, and religion says every apprehension, 'peace, be still.'"

A common character.—Said a Karen woman to the missionary, "if the bird goes black, we go black; if the bird goes white, we go white;" meaning, as we would follow the leading man, whether he went right or wrong.

A natural curiosity.—A hot spring, where the water actually comes boiling out of the earth. The springs are probably a thousand feet above the plain below, and show themselves in two places, in the midst of a cold water stream. The upper one, is a small hole in the crevice of a rock, two or three inches in diameter, where the water comes bubbling out, not steaming up, as hot as any water can be boiled; the second is just below, where the stream is pouring over the granite rocks in successive cascades, and between these crevices of the rocks, the boiling water bursts forth, throwing up a volume of smoke, some 20 feet high.

FRANCE.—The obstacles to the progress of evangelical religion in this country, as revealed by Mr. Sheldon, Baptist missionary at Paris, are briefly these, viz. I. Catholicism. The Catholic churches are thronged with individuals of all classes and characters, attracted by curiosity or superstitious regard, to hear the music, to see the splendid priestly vestments, and witness imposing ceremonies. It is by pomp and ceremonies, fitted to captivate the senses and the imagination, frequently exhibited before the eyes of the multitude, that the Catholic religion maintains its influence over a large portion of the inhabitants of Paris and other large cities, while its sway is almost undisputed in the smaller towns and hamlets throughout the nation.

II. Rationalism. Many consider Christianity an obsolete thing, which has spent its force, and is no longer capable of conferring any benefit, upon individuals or society. They are urged in vain to read the Scriptures and judge for themselves, because they consider the subject too trivial to merit so much interest, and because distinguished literary men and philosophers have examined the whole question to the bottom, without prejudice;—and have found it all vain and useless matter!

III. Infidelity. In the numerous class of avowed infidels, are included many of the most learned men in the kingdom. Some are simple materialists, believing the soul of man to be nothing more than the result of organization. Others differ not much from pantheists, imputing the doctrine, that God and the universe are the same thing. A third class, not so bold as

